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the study of St. John's theology to assume its genuineness" (p. 14). He therefore does not use it as a source of the Johannine theology.

In using the fourth gospel as a source for John's theology, the question is: Do the speeches of Jesus express the ideas of John? Either the speeches of Jesus are *verbatim* reports, or they reflect the teaching of Jesus which John has assimilated and made his own. Mr. Lowrie does not try to separate the teaching of John from the ideas of Jesus; he takes the stronger position that the speeches of Jesus represent John as much as his comments do.

The author arranges the theology of John under the following topics: (1) "God;" (2) "The Logos;" (3) "The Kosmos Lying in Darkness;" (4) "The Life Manifested." The treatment of these topics is, in the main, scholarly; at times, lack of definiteness is a serious fault. This, however, is not entirely the fault of the author, for John himself is not infrequently mystical.

By far the most valuable part of the book is the last section, "The Life Manifested." Mr. Lowrie concludes that, according to John, "Christ's gift to the world is primarily the revelation of the truth" (p. 174); and "the revelation of the truth in Jesus is therefore life, because it is the way to the Father" (p. 191). "Salvation is . . . the establishment of a relation between God and man . . . a relation between person and person" (p. 172).

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DIE JOHANNESISCHE CHRISTOLOGIE. VON LIC. THEOL. W. LÜTGERT.
(= "Beiträge z. Förderung christl. Theologie," Vol. III, Heft
1.) Gütersloh: C. Bertelsmann, 1899. Pp. viii + 139. M. 2.

THE author holds the Johannean origin of the fourth gospel and the epistles which bear the name of John. He makes no reference to the Apocalypse. His point of departure in presenting the Johannean Christology is the Jewish conception of the Messiah. The investigation cannot begin with the doctrine of the Logos, for while the evangelist presupposes an acquaintance with the Logos idea among his readers, the conception is now a subject of debate; and, furthermore, it would be misleading to begin with the Logos, because then the impression might be given that the entire Johannean Christology was as peculiar as this opening section. We must, therefore, study the Christology of the gospel, and then the Logos doctrine in its light. The author presents his subject under the following heads: "The Son of God,"

"The Heavenly Origin of Jesus," "The Humanity of Jesus," "The Love of Jesus," "The Gifts of Jesus to the World," and "The Logos Doctrine."

The title *Son of God* is regarded as equal to Messiah, and the Johannean Christology, like that of the synoptists, is a transference of the Messianic conceptions to Jesus. The sonship of Jesus is derived from the Spirit of God. Jesus is God's Son because he is the bearer of God's Spirit. He came into this relation to the Spirit at his baptism. Thus the name *Christ* is grounded in the person of Jesus, and is not a mere external title. The term "Son of God" has not two significations in John, one Messianic and the other metaphysical.

To the earthly life of Jesus belong his hearing and seeing the Father.

Because Jesus is the bearer of God's Spirit he can say: "I and the Father are one." The author holds that Jesus claimed the predicate of deity in a special sense, because, while the prophets, who are called gods, only received the word of God as something external, Jesus brought that word with him into the world.

The heavenly origin of Jesus does not mean that he was in heaven before his earthly existence, and then, through the incarnation, left heaven. The conception is neither local nor temporal. The mark of heavenly origin is the fact that Jesus does the will of God. Since his entire activity originates in God, so his person is from God. The author in speaking of the preëxistence of Jesus does not discriminate between the teaching of John and that teaching which John attributes to Jesus.

A fundamental difference between the heavenly origin of Jesus and the origin of his disciples is assumed to exist, but its existence is not made plain.

The descent of Jesus out of heaven and his ascent into heaven (John 3 : 13) are not local conceptions, but spiritual. Jesus can declare heavenly things because he can raise himself to heaven, and he can do this because he is from heaven. Jesus stands in the sphere of God. His inner experience embraces heaven. There is no obstruction between heaven and his soul.

The author defines the glory which Jesus possessed as the life-form (*Lebensgestalt*) of God. It is eschatological, though seen in single deeds of Jesus.

In discussing the humanity of Jesus the author denies that his person is divided in the gospel. The two factors of his person stand

in causal relation to each other. Deity and humanity are not opposites. The consciousness of Jesus is truly human, and the power and knowledge which he had were, to his consciousness, divine gifts.

Because human, Jesus received authority to judge, for if judgment is accomplished in the earthly life—as in the fourth gospel—it must be through a man.

It is in his love, first toward God, then toward man, that Jesus stands before us as the Son of God. His obedience was grounded in his love, and his love of God rested on his consciousness of God's love. In the love of Jesus there was unlimited willingness to help joined with an unlimited power. The ability of complete self-denial was the highest revelation both of the might and the grace of his will. The death of Jesus was the completion of his service, the final sacrifice of his will. Therefore Jesus was the Lamb of God, not only as dying, but already at the beginning of his career; and not only his death, but he himself, his person, was the atonement.

The Johannean Christology emphasizes the assertion that the great gift of God to the world is not something separate from Christ, but Christ himself.

Jesus has life in himself, and therefore requires men to believe that he *is*, that he exists in an absolute sense.

Finally, the author holds that the Logos doctrine was received rather than originated by John, and that its roots are in Palestinian rather than Alexandrian Judaism. The term *Logos* most fittingly expressed the relation of Jesus to God, as appears from the entire Christology of the gospel. The Logos Christology of John does not exclude the pneumatic Christology of Paul, but explains it. The motive of the Logos doctrine is found in the desire to guard against reducing the Spirit to a mere natural force. His unique product is the word, and not any physical work.

Space does not permit any detailed judgment on this monograph of Professor Lütgert. In general, I think it marks an advance in the German treatment of this section of New Testament theology, and is a contribution of very especial value.

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